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# About

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**In quest of renaissance  
of Islamic scholarly  
traditions and spiritual  
cleansing by pursuing  
the path of the Gnostics**

# Founder



Jamia is the scholarly legacy of **Allama Syed Ahmad Saeed Kazmi**. Known by the titles of *Ghazali-e-Zaman*, *Razi-e-Dauran* and *Imam-e-Ahle-Sunna* he had an unrivalled mastery on the disciplines of *hadith*, *tafsir*, *fiqh*, philosophy, *Ilm-ul-kalam* and logic. His lineage is connected to the blessed Prophet ﷺ through Imam Musa Kazim.

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# About

The traditions set by Jamia Anwar ul Uloom are deeply rooted in the quest of Islamic and spiritual knowledge. The journey that spans over three quarters of a century started when a young man from Amroha, who had been treading the path to acquire knowledge, decided it was time to form a base in the city of Multan. And thus the foundation of Jamia Anwar ul Uloom was laid in 1944. The institution proved pivotal in reclaiming the dwindling glory of traditional Islamic thought and practice. In recognition of his knowledge the founder of the institution was credited with the titles of ***Gahzali-e-Zaman*** and ***Razi-e-Dauran***. The titles aptly reflect the credentials of **Allama Syed Ahmad Saeed Kazmi** who was one of the most authoritative scholars of recent times influencing millions of people around the world.



While his death in 1986 marked the end of an era, his legacy of propagation of knowledge and spiritual cleansing has continued unabated.

Jamia Anwar ul Uloom is a well-established esteemed Islamic institution needing no introduction. Its alumni have served the country ever since its inception and have featured prominently among notables in academia and various sections of civil society.



**Main academic block under construction  
Late 2020, aerial view**



# “Knowledge is a noble legacy”

- Sayyidina Ali bin Abu Talib

The incredibly rich intellectual traditions of Jamia have always attracted the best brains to make its faculty – who, with utmost honesty continue to impart their knowledge and skills to the pupils. While there is ongoing influx of talent from all corners into Jamia, a number of its graduates join their mentors to keep the cycle of propagation of knowledge in their Alma Mater. Notwithstanding its rich pedagogic history, the institution also prides itself on having contributed to the top judiciary and educators in the country.



While the Jamia has a long history of maintaining educational excellence, currently serious efforts are in progress to imbue this heritage with a pluralistic approach of filling in the gaps created by recent advances in various scientific disciplines. Given the current and upcoming modern challenges it is essential to ground students in traditional Islamic disciplines who at the same time are equipped to deal with cultural currents and critical ideas permeating modern society. To that end the new campus of Jamia is being erected with a view to attain heights hitherto unknown.

The current project is to reinforce Jamia's traditional values in Islamic sciences and to attempt to personify the sayings of the blessed Prophet ﷺ for reclaiming knowledge, which after all – is mandated as the 'legacy' of Muslims. Amongst various factors causing the moral and intellectual decline in the Muslim *ummah*, the most prominent is probably the development of a callous sense of apathy towards the loss of dominion over knowledge. Jamia's initiative of revival of Islamic sciences in addressing pressing needs of modern times at this hour reverberates well in rebuilding the crumbling monuments of our past glory.



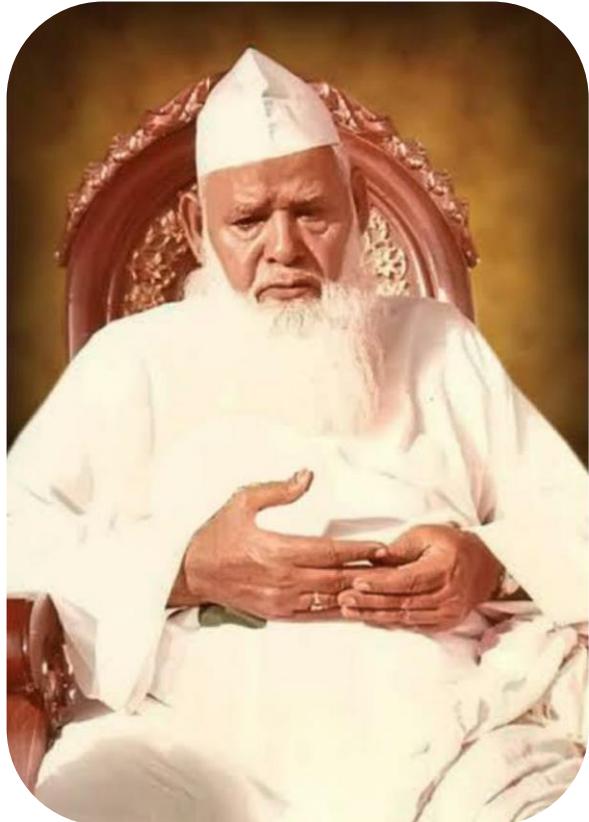
# Founder

**“A man’s intention reveals his true worth”**

- Sayyidina Ali bin Abu Talib

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Jamia is the scholarly legacy of Allama Syed Ahmad Saeed Kazmi. Known by the titles of *Ghazali-e-Zaman*, *Razi-e-Dauran* and *Imam-e-Ahle-Sunna* he had an unrivalled mastery on the disciplines of *hadith*, *tafsir*, *fiqh*, *philosophy*, *Ilm-ul-kalam* and logic. His lineage is connected to the blessed Prophet ﷺ through Imam Musa Kazim.



He was born in Amroha, India on 4 Rabi Al-Thani, 1331 AH (Gregorian date 13 March 1913). In childhood he lost his father, Hazrat Syed Mukhtar Ahmad Kazmi and owed his coaching and educational mentorship to his elder brother Hazrat Syed Muhammad Khalil Kazmi. A mighty scholar, *muhaddith* and Sufi of his time, Hazrat Muhammad Khalil Kazmi taught hadith and other traditional Islamic disciplines at the town of Chaundhera in Bulandshahr, and Amroha for many years and is particularly well known for his deeply inspirational and devotional Sufi poetry. Allama completed studies at the age of sixteen. Hazrat Shah Ali Hussain Ashrafi Kichhauchhwai donned him with *dastar-e-fazeelat*. A number of notable scholars including Hazrat Maulana M'awan Rampuri, *Sadrul Afazil* Hazrat Maulana Naeemuddin Muradabadi and Maulana Nisar Ahmad Kanpuri were present on the occasion of his *dastar bandi*. He tied himself to the Chishti and Sabri Sufi order on the hand of his brother.



After completion of studies Allama went to Lahore where he had the privilege of meeting Hazrat Maulana Syed Deedar Ali Shah. He also met with Maulana Syed Abul Barakat and Maulana Syed Abul Hasanat. One day when he visited Jamia Naumania, a senior teacher Hafiz Muhammad Jamal was discussing *mahiyyat-e-mujarrida* while giving a lesson from *Mussalam us Suboot*. Allama sat in the class and participated in the scholarly discourse. His command of subject, mental agility, eloquence and coherence of ideas impressed Hafiz Muhammad Jamal so much that after discussing with Khalifa Tajuddin he offered him a teaching post at the Jamia. Allama accepted it after conferring with his *sheikh*. During his stay at Jamia Naumania he was initially tasked with teaching *Noor-ul-Anwar*, *Qutbi* and *Sharh-e-Jami*. Owing to the demonstration of an unusual skill of teaching he became the focus of admiration of students so much so that at one time he was teaching twenty-eight lessons.

In 1931 he went back to Amroha and for a time discharged duties as a teacher in Madrissa Muhammadia Hanafia under the supervision of his *sheikh* Hazrat Syed Muhammad Khalil Kazmi. During his stay there, he had the company of Hazrat Maulana Khalilullah of Matla-ul-Uloom and had the opportunity of engaging in various scholarly debates. Around the same time he held a number of debates with Maulvi Murtaza Hussain Darbhangi and was invariably victorious.



During his stay in Lahore he had befriended Hakim Jan-e-'Alam and maintained postal contact when he went back to Amroha. Hakim Jan-e-'Alam persuaded him to go to Okara for two and a half years during which time his teachings restored the air of love and honour of the Blessed Prophet ﷺ.

## Arrival in Multan

As part of their spiritual legacy the people of Multan used to celebrate the *urs* of *Sultan-ul-Hind* Ghareeb Nawaz Hazrat Khwaja Moinuddin Chishti Ajmeri every year with devotional love. On one occasion, a well-known Sufi and mystic, Hazrat Nafeer Aalam invited Allama to this spiritual meeting for a speech. The depth and breadth of his knowledge made the people of Multan realise the calibre of his erudition and scholastic might. They asked Hazrat Nafeer Aalam to make every effort to keep him in Multan permanently.



In 1930 Allama Kazmi moved to Multan. This was fortuitously timed as that was a period when several political ideologies were threatening the institution of faith. More disturbingly, innovative interpretations of religious texts – purported to be reformative religious movements, were expounded to challenge the traditional Islamic ideological stance. In a climate of manipulative religious discord Allama, at his house in a small neighbourhood made a humble start of disseminating the knowledge of traditional Islamic sciences and continued to do so for the next nine years. In 1935 he started *dars-e-Qur'an* at Masjid Hafiz Fateh Sher outside Lohari Gate. This evoked a lot of anxiety amongst the ideologically opposed *ulemas*. They began to attend his *dars* with the intention of undermining him and made a concerted effort of posing poignant objections on his discourse. This proved fruitless in countering Allama's command on Islamic Sciences. The *dars* received overwhelming acclaim and he finished it in a holistic fashion in 18 years.

Meanwhile, he started giving *dars-e-hadith* at the mosque of Hazrat Chup Shah after *Isha* prayers and completed *Mishkat sharif* followed by *Sahih Bukhari sharif*.



While he was admired by almost all attendees of his *dars*, Haji Muhammad Ibrahim – who owned a business company had developed a devotional love for him. He was the disciple (*mureed*) of Maulvi Abdul Aziz from Gujranwala who subscribed to Deobandi ideology. Haji Ibrahim decided to go to pilgrimage for Hajj and Maulvi Abdul Aziz came to Multan to see him off. On discovering that Haji Muhammad Ibrahim attended Allama's *dars*, Maulvi Abdul Aziz was deeply upset and reprimanded him by commenting that those people were *mushrik*. The next day when Haji Ibrahim was setting off by train, Allama and Maulvi Abdul Aziz encountered each other briefly as both had come to see Haji Ibrahim off.

Soon thereafter, Maulvi Abdul Aziz gathered supporting *ulemas* and expressed his concern about an 'innovator' (*bid'ati*) having set foot in Multan and was especially worried about Allama getting established there. The fellow *ulemas* had already done their best to uproot Allama and informed Maulvi Abdul Aziz of his scholarly calibre which had rendered their efforts futile. They proposed Maulvi Abdul Aziz holding a debate with Allama as in their opinion he was highly equipped with the knowledge and art of debating. Therefore, Maulvi Abdul Aziz and his associates embarked on the preparation of a debate with Allama, and over a period of several days collected numerous references in their compendium. Allama had developed a daily routine of visiting the shrine of Hazrat Baha-ul-Haq Zakariya after his morning *dars*. One morning, he received a message from Maulvi Abdul Aziz to come to Haji Ibrahim's Company for a discussion and made his way straight to him. Maulvi Abdul Aziz began a discourse on *Ilm-e-ghayb* (knowledge of the unseen) of the Prophet ﷺ. Allama presented the following three verses as proof of the Prophet's ﷺ possession of *ilm-e-ghayb*.



- (Allah is) the Knower of the unseen. So He does not inform anyone of His unseen. Except for His Messengers with whom He is well-pleased. (Surah Al-Jinn: verses 26-27).
- And it is not Allah's Glory that He reveals to you the unseen. However, Allah chooses from amongst His Messengers whom He wills (for the knowledge of the unseen). (Surah Al-Aal-e-Imran: verse 179).
- And Allah has revealed to you the Book and Wisdom and has bestowed upon you all that knowledge which you did not possess. Mighty indeed is Allah's bounty on you. (Surah Al-Nisa: verse 113).

Allama complemented his Qur'anic arguments with the following hadiths:

قَامَ فِيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا، فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ، وَأَهْلُ النَّارِ مَنَازِلَهُمْ، حَفِظَ ذَلِكَ مَنْ حَفِظَهُ، وَتَسْيِيهُ مَنْ نَسِيَهُ.

One day the Prophet ﷺ stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it. (Bukhari: Hadith 3192).



And stated in another narration: everything has been revealed to me and I have known it.

On listening to these arguments Maulvi Abdul Aziz said, 'it is stated in *Fatawa Qazi Khan* that he who believes in the Prophet ﷺ possessing the knowledge of the unseen is *kafir*'.

Allama responded by saying he found it odd that his arguments comprising evidence from the Holy Qur'an and hadith were being countered by *Fatawa Qazi Khan*. He also quoted from *Fatawa Qazi Khan* a technicality rendering Maulvi Abdul Aziz's argument very weak and baseless. Maulvi Abdul Aziz asked him, 'are you a Hanafi?' On confirmation from Allama he said, '*Sharh Fiqh Akbar* (a Hanafi book) states that the prophets do not have knowledge of the unseen save what that Allah tells them in *ahyaan*'.

Allama replied by saying that he held the opinion that the knowledge of the unseen was given to the prophets by Allah and therefore this argument was not against him. Moreover, he pointed out, that text described Allah giving knowledge to the prophets in *ahyaan*, which is plural form of *heen*. He said, 'let me tell you how much knowledge Allah bestows on his prophets in one *heen*. It is reported in Tirmidhi that the Prophet ﷺ said "Allah placed His Hand of Power between my shoulders and I felt its coolness in my chest. And I acquired the knowledge of what lies in the Heavens and the earth." So, if this is the magnitude of knowledge given to the prophets in one *heen*, what they are given in *ahyan* would be simply beyond imagination.'



Maulvi Abdul Aziz demanded to see the reference and Allama said the hadith was narrated in *Mishkat* and *Tirmidhi Darmi*. Maulvi Abdul Aziz dismissed the narration in *Mishkat* and threw Tirmidhi towards Allama disrespectfully assuming that Allama will fail to show the reference. This sacrilegious gesture brought tears to Allam's eyes. He picked the book up and as he opened it the hadith appeared in the explanation of *Surah Sād*. Having shown him the reference he declined further debate and said, 'you are an insolent and disrespectful man. Instead of debating with you I will hold a *mubahila*.' Both of them then said, 'may I die within a year by the wrath of God if my opponent is right and I am wrong. And may my opponent die by the wrath of God if I am right and he is wrong.'

Following this Maulvi Abdul Aziz went back to Gujranwala. One day after the *fajr* prayers, as was his practice, he sat down to give *dars-e-Qur'an*. However, he was unable to speak, his tongue swelled up and protruded out from his mouth. All attempts at treatment failed and the doctors resigned saying he was not suffering from a physical ailment but was captured by a divine punishment. He suffered terribly with this affliction and died before the end of the year.



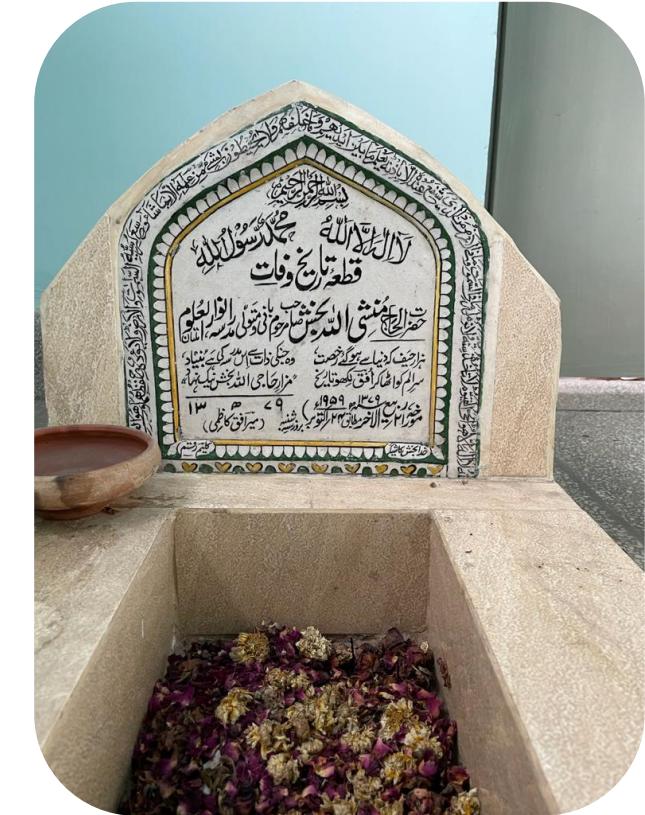
Soon thereafter, Allama's reputation spread well beyond the local area and he began receiving invitations for propagation of the divine teachings from near and far. But the fame brought several challenges from his opponents. The most atrocious was an attempt at his life. Maulvi Habibullah, an ideologically opposed cleric from Channi Goth and a pupil of Maulvi Hussain Ali Wan Bhucharwi invited Allama to Balla Jhullan, a small town in the vicinity of Bahawalpur, to deliver a speech on Friday the 3<sup>rd</sup> of Muharram. It was a remote area situated some nine miles from Uch Sharif and Channi Goth police station. This was a carefully orchestrated plan to take his life. Several people armed with axes attended the gathering. As Allama began to deliver his speech, Maulvi Habibullah suddenly shouted, 'kill him'. The assailants attacked him; he was severely injured and sustained the blow of an axe on his head knocking him unconscious. Pandemonium broke loose and while the culprits fled from the scene; a Hindu woman who lived close by, tended to him for three days as he lay unconscious, saying, 'he is the son of a Syed'. The news of the attack spread in the vicinity and his devotees took him back to Multan. It took several months before he recovered but the scars from the injuries remained until his death. Notably, he had a prominent scar on his lateral forehead where he had taken the blow of the axe knocking him unconscious.



Despite his young age he was well known throughout the country as a distinguished scholar. As the news of his attempted murder spread, scholars from all over united India flocked to wish him recovery. They included renowned scholars such as Hazrat Shah Ali Hussain Ashrafi Kichhauchhwi, Hazrat Pir Syed Jama'at Ali Shah, Hazrat Maulana Naeemuddin Muradabadi, Hazrat Maulana Abul Hasanat and Hazrat Maulana Abul Barakat. Hazrat Maulana Naeemuddin Muradabadi was a seasoned clinician in traditional remedies and stayed there for several weeks to supervise Allama's treatment.



During his convalescence Allama expressed no concern for his injuries but was dismayed about not having had enough time to do something worthwhile in life. He yearned to establish a centre for disseminating knowledge. On hearing this Munshi Allah Bhkhsh, a devotee of Allama and a trader in tin, went home and gathered a sum of money he had saved. At the same time his wife augmented this by offering her gold bracelets. This generous gesture was further complemented by Allama's wife who handed all her jewellery for the noble cause of establishing an institution. With the money so acquired (that amounted to about Rs.12,000) Allama bought a piece of land for Rs. 4,500 in central Multan. Rs, 6,500 were spent on construction, and the remainder used for furnishing. Thus, in 1944 an institution, Madrissa Arabia Islamia Anwar-ul-Uloom was established. Soon thereafter, in view of the increasing number of students an adjacent building was purchased and annexed to the existing one.



The resting place of Munshi Allah Bhkhsh



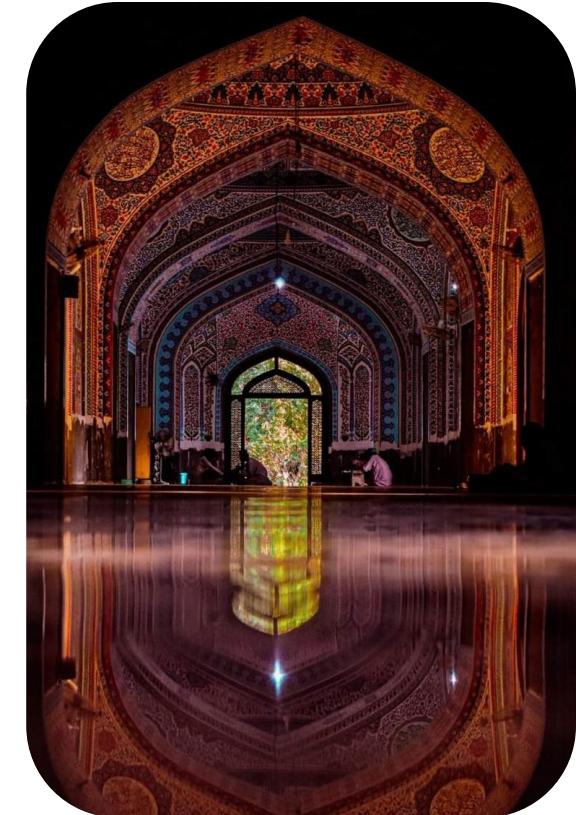
While this marked the beginning of an institution poised to start an epoch of restoration of fidelity of faith, in actual fact this was an extension of what had started in a small room at his home several years earlier in 1935.

As Allama's reputation as a mighty scholar had spread all across the country, the initial faculty joining the Madrissa had very high credentials. The first *sheikh-ul-hadith* was his elder brother Hazrat Muhammad Khalil Kazmi, who was also his *sheikh* and teacher.



## **Khateeb at Eid Gah, Multan**

Eid Gah was built in 1735 during the reign of Mughal Emperor Muhammad Shah. On his arrival in 1935 in Multan, Allama Kazmi found this historic mosque in complete desolation and abandonment. He established regular Jum'a prayers in the mosque and took it on himself to maintain its cleanliness. He continued to serve Eid Gah for fifty-one years until he passed away. While after partition of united India Eid Gah was under the management of Municipal Corporation, Allama never accepted any payment for his services.



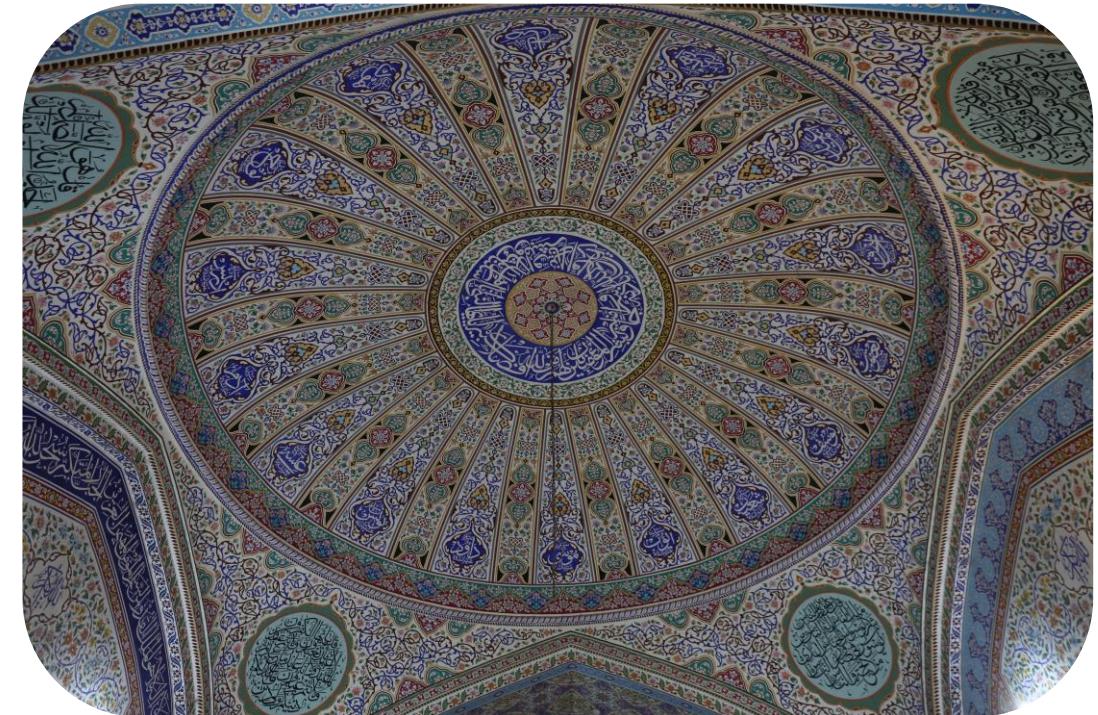
**Inner hall of Eid Gah**



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Eid Gah exterior



Eid Gah internal dome



## ***Muhaddith, mujaddid, exegete, faqih and Imam of his time***

There is unanimous agreement amongst contemporary Sunni *ulemas* that Allama Kazmi was the epitome of Islamic knowledge. "He was the irrefutable proof of the authenticity and veracity of Islam", wrote Justice Peer Karam Shah Al-Azhari while recording his impressions after Allama's death. Similar tributes poured in from all over the world; at times the acclaim he was held in by his adversaries excelled that of his admirers. A compendium of impressions on Allama compiled by Maulana Khuda Bakhsh Raza Saeedi has been published. Contemporary scholars and intellectuals from all schools of thought appear to be singing from the same hymn sheet of Allama's unmatched scholastic calibre.

وَلِيْسَ اللَّهُ بِمُسْتَكِرٍ أَنْ يَجْمِعَ  
الْعَالَمَ فِي وَاحِدٍ

**No wonder Allah can  
gather the whole  
world in a person**



The scholarly legacy of Allama is difficult to capture. From a purely academic perspective his first remarkable work during his student life was a treatise *تسبيح الرحمن عن الكذب والنقصان* on the subject of the possibility of lying of God. This was a rebuttal to the opinion held by Deobandi scholars who believed in the possibility of God telling a lie.

He wrote numerous essays that have been published in a four-volume collection “*Maqalat e Kazmi*”. The diverse range of subjects reflects his authority on all disciplines of Islamic sciences. His most remarkable achievement was a translation of the Holy Qur'an in Urdu, *Al-Bayan*. It stands out amongst scores of recent and earlier works by virtue of maintaining the fidelity of the message together with ensuring the honour and prestige of the blessed Prophet ﷺ. He wrote the exegesis of the first *juz* of Holy Qur'an *At-Tibyan* which is a masterpiece of scholarly erudition. Some of his writings address the most demanding and intellectually difficult concepts. His treatise *تسكين الخواطري* مسألة الحاضر والناظر that deals with the notion of the universal ubiety of the blessed Prophet ﷺ and unravels this using the tools of linguistics, grammar and logic. It is regarded as the final note on this subject. He delivered countless lectures, taught thousands of students and was the most revered and authoritative voice against the turbulence that is engulfing faith.



## Appointment as Sheikh-ul-Hadith in Jamia Al-Islamia Bahawalpur

Jamia Al-Islamia was established as institution for specialism in Islamic research and teachings in Bahawalpur by the Department of Auqaf. Of all the faculties, *Sheikh-ul-Hadith* was deemed the most distinguished academic position and demanded appointment of a scholar with highly prestigious credentials. The Governor of West Pakistan, Nawab Malik Ameer Muhammad Khan was aware of the scholastic might of Allama and offered him the post. While leaving Jamia Anwar ul Uloom was a difficult decision, after much deliberation and consultation with the staff, Allama accepted the offer and moved to Bahawalpur in 1963. He left an indelible mark as a scholar of unmatched erudition and teacher of exceptional qualities. He moved back to Multan in 1974 to resume his duties as *Sheikh ul Hadith* of Jamia Anwar ul Uloom. During the period of his stay at Bahawalpur he continued to utilise his annual leave in teaching and training at Jamia Anwar ul Uloom.



## Allama Kazmi in The Opinion of Scholars of Other Schools of Thought

In recognition of his outstanding knowledge of Islamic Sciences Allama was given the grand titles of *Ghazali e Zaman* and *Razi e Dauran* by Hazrat Syed Ashrafi Kichhauchhwji. Contemporary *ulemas* endorsed this whole-heartedly and these prefixes became an integral part of his name. However, a number of scholars added further titles such as *Imam e Ahle Sunnat* and *Bayhaqi e Waqt*. He was considered a genius of his time by scholars of all schools of thought. In 2020, Maulana Khuda Bukhsh Raza Saeedi has collated the impressions of contemporary *ulemas* of rival sects (Allama Kazmi in the Eyes of *Ulemas* of Other Sects). The high acclaim that Allama is held in by *ulemas* of all denominations is a unique phenomenon and earns him the title of the most respected scholar of the twentieth century.

## Political Services

While Allama's religious calibre as one of the greatest *muaddith*, exegetes and *faqih* of modern history is acknowledged globally, his political role is as illustrious, albeit an unadvertised facet of his personality.

He was an arduous supporter of the Pakistan Movement and was a member of the provincial council of Muslim League until 1952.



## Foundation of Jami'at al Ulema'-i-Pakistan

The Sunni *ulema* and *mashaikh* spearheaded the move to struggle for drafting an Islamic constitution in Pakistan. In fact, they had started doing homework for an Islamic constitution right from April 1946, when they appointed a committee to draft a framework for an Islamic government. Soon after partition, they had begun to feel an overwhelming need for tougher safeguards to protect the Islamic ideological stance of the State. Allama Kazmi wrote to prominent scholars (notable amongst them Maulana Abul Hasanat) outlining his vision for having a religious platform to influence the State machinery for ensuring legislating in accordance with Qur'an and Sunnah. As a result of this, a meeting was convened by Allama in March 1948 in Multan at Jamia Anwar ul Uloom. The attendees were high ranking *ulemas* including Maulana Abul Hasanat (Lahore), Maulana Nasir Jalali (Karachi), Maulana Abdul Ghafoor Hazarvi (Wazirabad), Maulana Abul Noor Muhammad Bashir (Sialkot) and Maulana Ghulam Jahanian (Dera Ghazi Khan). The meeting formally approved formation of Jami'at al Ulema'-i-Pakistan (JUP). Allama Kazmi was elected the first Secretary General and Maulana Abul Hasanat the President. Although it can be viewed as the legacy of AIC, JUP has the distinction of being the first religio-political party formed after the creation of Pakistan.



## Supporting Liberation of Kashmir Movement for Independence

In 1948, when the movement for liberation of Kashmir was gaining strength a meeting of elite Sunni *ulema* including Maulana Naeemuddin Muradabadi and Maulana Shah Muhammad Mustafa Raza Khan was held in Lahore. It was decided that all measures should be taken to support the cause of Kashmir. Soon thereafter, the first president of JUP, Maulana Abul Hasanat Qadri issued an edict legitimising the struggle as jihad. As the Secretary General of JUP Allama Kazmi embarked on taking practical steps and organised a series of open meetings for crowdfunding. Allama visited the camps of the Kashmiri refugees and *mujahideens* to ensure them of having full support and solidarity, and distributed clothing and food worth Rs. 81,512.

JUP maintained its perpetual support for the cause of Kashmir. On 22 August 1965, presiding a meeting of the Functional Committee of Jami'at, Allama Kazmi as the Secretary General, reaffirmed that the struggle for Kashmir was *jihad* and reiterated that those who lost their lives were unequivocally martyrs. There was unanimous agreement that supporting the *jihad* in Kashmir was mandatory for all Muslims. The participants proposed holding a national Kashmir Day that was observed throughout the country and in particular West Pakistan.



## Constitution of Pakistan

Given the Sunni *ulemas* were at the forefront of the Pakistan Movement from a religious platform unsurprisingly they were averse to the idea of nonconformity of the Constitution with the Qur'an and Sunna. They gradually increased their pressure on the Constituent Assembly of Pakistan to replace the Pakistani Penal Code and other statutes by Islamic Laws. On December 10 - 12, 1955 an All-Pakistan Sunni Conference was held at Mochi Gate, Lahore under of auspices of JUP. Allama Kazmi in his keynote speech, while highlighting the importance of a constitution, said that the constitution reflected the ideology and culture of a country. As Pakistan was established on the basis of Islamic nationalism, its constitution must reflect the idea of a society based on the Islamic norms and principles. Before concluding his speech Allama Kazmi presented a resolution, which was adopted by the Conference. The resolution said:

"This meeting of the Markazi Jam'iyyat al-Ulema-i-Pakistan demands that the constitution should have an Islamic character, based on the principles of the Qur'an and Sunnah, keeping in view the Objectives Resolution; and that the Head of the State must be a Muslim; and Fiqh-i-Hanafi must be declared as the State law because the majority of the people (of Pakistan) is Hanafi".



After the imposition of the second martial law in 1958, the constitution of 1956 was dissolved and political parties were banned. In February 1960 a commission, formed with the objective of seeking public opinion for the formation of a new constitution issued a forty-point questionnaire. In his reply to this Allama Kazmi, in no ambiguous terms, demanded that the constitution should be based on the Qur'an and Sunnah. He also emphasised determining a timescale for legislating in accordance with Shariah. Furthermore, he mandated that the head of State should be Muslim.

## **Tehreek e Khatm e Nabuwat**

In 1952, being a member of the provincial council of Muslim League, he presented the first ever resolution to declare Ahmadis as non-Muslim, which was accepted by a vast majority. Justice Muneer, in his inquiry report mentioned the above resolution as the first effective voice against Ahmadis. An excerpt from the report is as follows:



Resolution, dated 12th June, 1952, moved by Maulana Sayyad Ahmad Saeed Kazmi, member, Provincial Muslim League Council, Multan, and seconded by Khwaja Abdul Hakim Siddiqi, President, City Muslim League, Multan, and further supported by Sufi Muhammad Abdul Ghafoor Ludhianvi, Honorary Office Secretary, District Muslim League, Multan, Councillor, Provincial Muslim League : That since the Qadianis are unanimously considered to be outside the pale of Islam, they should be declared to be a non-Muslim minority and that such declaration should not be delayed by Government.

That since Chaudhri Zafrullah Khan, who is a Qadiani, is not a representative of the Musalmans, the Punjab Provincial Muslim League Council should demand from the Government of Pakistan that he should be removed from the office and some reliable Musalman appointed in his place.

## **Tanzim ul Madaris Pakistan**

Allama Kazmi was endowed with pedagogic excellence. He felt a tremendous need to streamline the educational system of the religious schools with uniformity of syllabus. He realised the importance of establishing an awarding body for certification of completion of education. This necessitated accreditation of institutions with the certification body and holding examinations simultaneously at all centres. With these objective, in 1960 he established Tanzeem-ul-Madaris-ul-Islamia and served as its President until his death in 1986.



## Jama'at e Ahle Sunna

While JUP was Allama Kazmi's brainchild he dissociated himself from active politics to focus on scholasticism. He however, envisioned organisation of Sunnis under a religious umbrella regardless of their political affiliations. Jama'at e Ahle sunnat was established as a platform for this as the largest non-political party for Sunnis. He organised All Pakistan Sunni Conference in Multan in 1978 when his opening speech was a complete charter of rights and responsibilities for people belonging to all walks of life. For a second time he was elected as the President of Tanzeem-ul-Madaris Ahle Sunnah Paksitan, and first unanimously agreed president of Jama'at-e- Ahle Sunnah, Pakistan. In 1984 he was re-elected as its President and served in this capacity until his death in 1986.



## Council for Islamic Ideology

In 1979 Allama was selected as a member of the Council of Islamic Ideology, Pakistan. While the Council is a constitutional body with a purported remit of advising the legislative body on conforming the legislature to the Qur'an and Sunna, Allama soon realised that it was under considerable constraints of the Government which did not always take heed of the recommendations made by the Council. Allama's integrity of character clashed with complacence that the members of the Council had to maintain when their voice was not heard. He therefore resigned from the Council.

## Zakat and Ushr Council

In 1980 the Government of Pakistan established Central Zakat and Ushr Council. Allama was appointed as a member of the Council and although attended the first few meetings to advise the Government on the intricacies of legislation, he resigned from the Council for the same reasons that led him to resign from Council of Islamic Ideology.



## A Great Sufi

That Allama was one of the greatest Sufis to walk the city of Multan gets forgotten amid the distinction of his epistemic authority. His character was the personification of Sunnah, the notes of the rhythm of his heart echoed the praise of the Lord and every breath he took resonated with the love of the blessed Prophet ﷺ. The number of people who tied themselves into the Chishti Order on the hand of Allama is estimated to be in millions. While his spiritual influence was global, large swathes in the south of Punjab were completely captivated by his charisma. Amongst his legacies is an enormous following countrywide and in particular the south of Punjab.

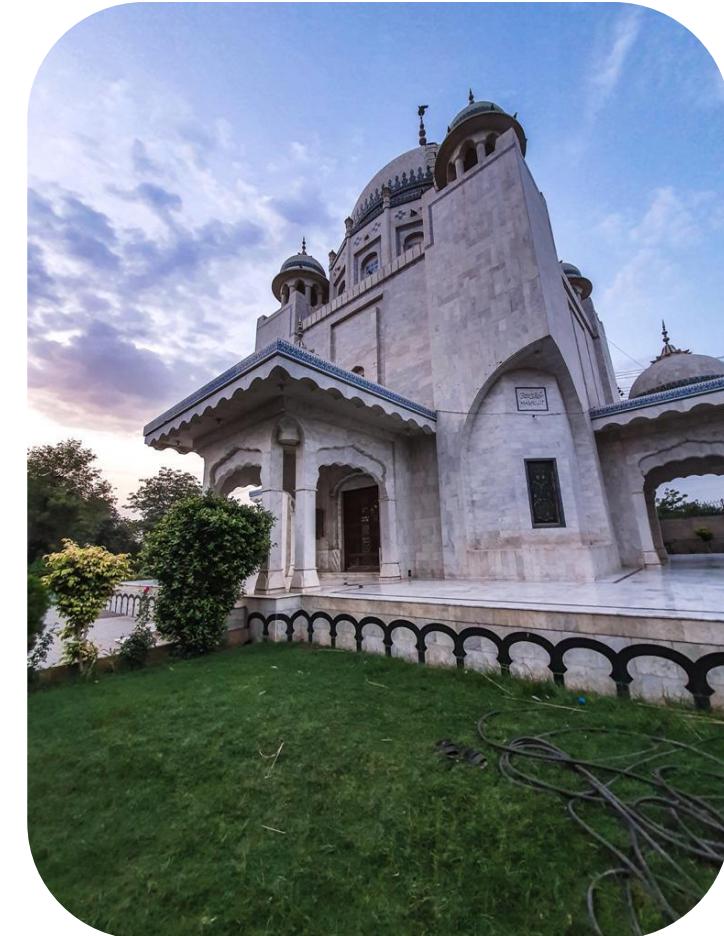
## The Sun Sets...

Allama suffered from a severe heart-attack in 1970 necessitating prolonged admission to hospital. He recovered from this but had ongoing cardiac and rheumatic problems.



Despite all the ailments, he spent every moment of his life in serving the *deen* of Allah. His was a life of complete devotion; every second spent in spiritual and scholarly engagements. On 25 Ramadan ul Mubarak, 1406 corresponding to 4 June 1986, still working on the exegesis of the Holy Qur'an, he breathed his last in his Library at his home in Multan. His funeral was like no other in the history of the country as tens of thousands poured in to pay homage to an icon of spiritual guidance and beacon of knowledge. He was laid to rest by Shahi Eid Gah where he had led Jum'a and Eid prayers for over half a century. Such was his calibre that his death left a vacuum that has proved impossible to fill.

His shrine stands loftily – an elegant white-marble edifice, that will remain a place for future generations to come and pay homage.

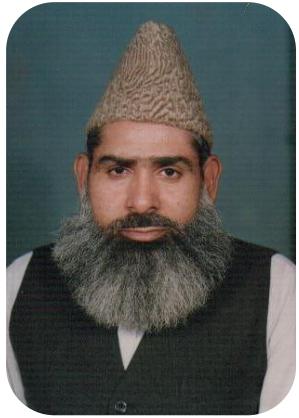


**Mazar of Allama Syed Ahmad Saeed Kazmi**



# Faculty

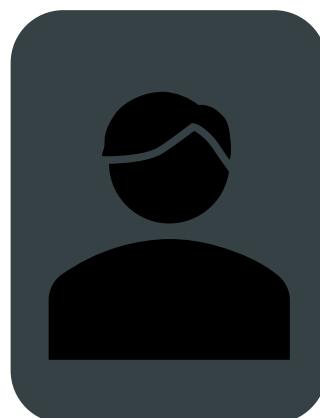
**Jamia's scholarly tradition is rooted in the some of the best Islamic academicians.**



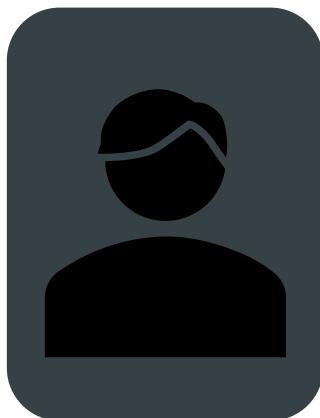
**Syed Mazhar Saeed Kazmi**  
Mohatamim (Principal)



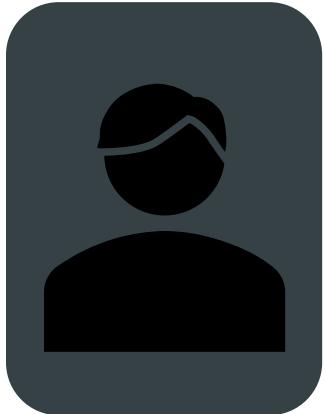
**Syed Arshad Saeed Kazmi**  
Sheikh-ul Hadith



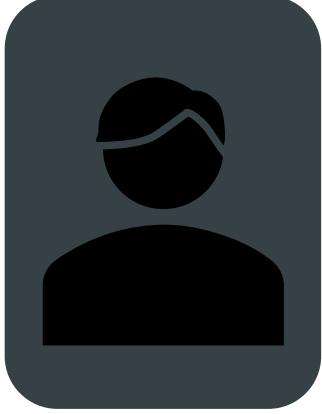
**Abdul Hakim Chishti**  
Senior Lecturer



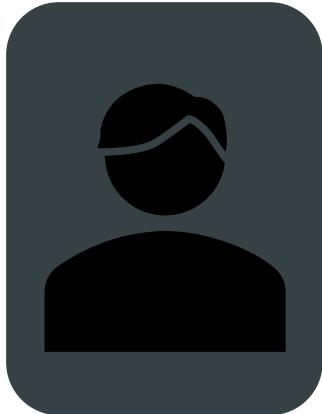
**Ghulam Mustafa Rizvi**  
Mufti (Head of Department of Fiqh)



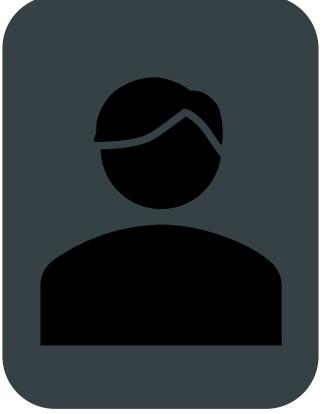
**Muhammad Hasan Khan**  
Deputy Mufti (Department of  
Fiqh)



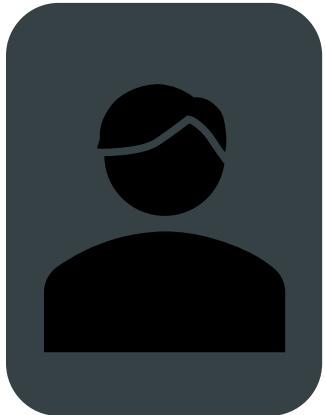
**Abdul Aziz Saeedi**  
Senior Lecturer



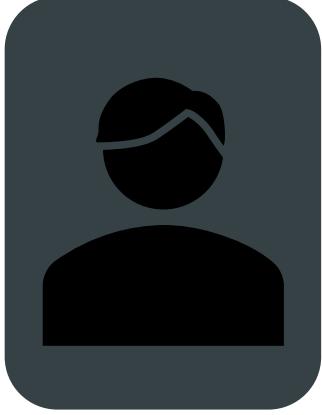
**Muhammad Saeed Saeedi**  
Senior Lecturer



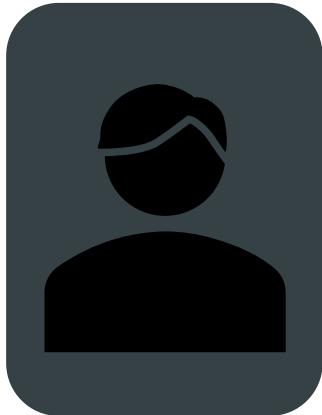
**Muhammad Ameen Saeedi**  
Senior Lecturer



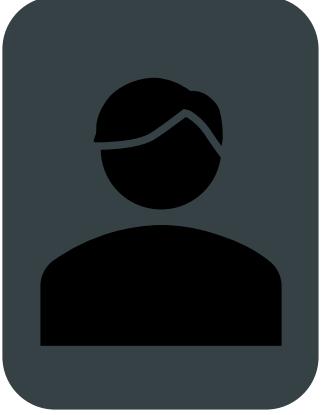
**Syed Sultan Ahmad Shah**  
Librarian



**Fazal Ahmad Tamimi**  
Lecturer



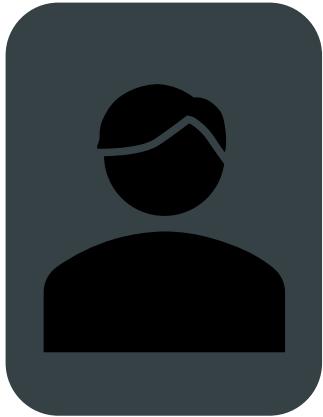
**Muhammad Sharif Chisti**  
Lecturer



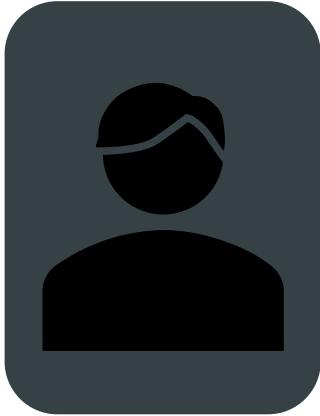
**Muhammad Ashraf**  
Lecturer



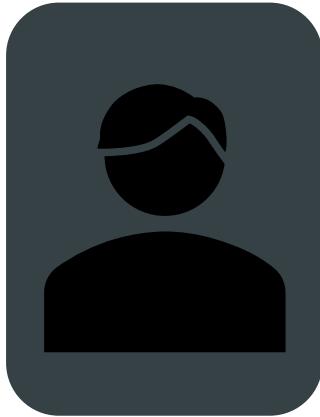
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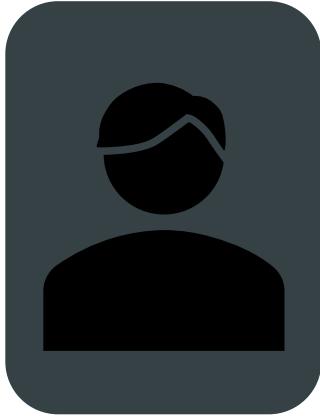
**Sajid Nawaz Saeedi**  
Lecturer



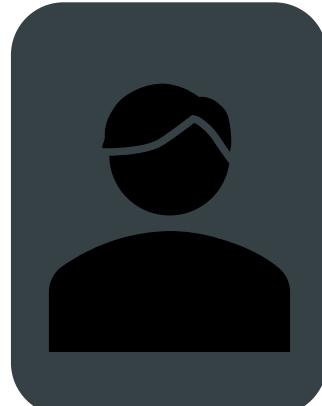
**Muhammad Akbar Saeedi**  
Lecturer



**Muhammad Rashid Mumtaz**  
Lecturer



**Muhammad Akram Saeedi (Senior)**  
Lecturer



**Muhammad Akram Saeedi (Junior)**  
Lecturer



Since its inception the Jamia prides itself in having had some of the best faculty of the century. Notable amongst them are:

- *Sannad-ul-Muhaddithin* Allama Syed Muhammad Khalil Kazmi
- *Ghazali-e-Zaman* Allama Syed Ahmad Saeed Kazmi
- Hazrat Maulana Abdul Kareem Jampuri
- Hazrat Maulan Khuda Bukhsh Jampuri
- Hazrat Maulana Syed Habib Ahmad Kazmi Amrohwi
- Hazrat Maulana Abdul Karim Awan Allahbadi
- Hazrat Maulana Mufti Umeed Ali Khan Giyanwi
- Hazrat Maulana Muhammad Ja'far Taunswi
- Hafiz Abdur Rashid Baland Shehri
- Maulana Abdul Latif Khan Rohtki
- *Siraj-ul-fuqaha* Hazrat Maulana Siraj Ahmad Makhan Bailwi
- Maulana Nur Ahmad Anwar Faridi
- Maulana Wali Anas Peshawari
- *Mufti-e-Azam Agra* Hazrat Maulana Mufti Abul Asad Abdul Hafeez Haqqani
- *Muballigh-e-Islam* Maulana Syed Sa'adat Ali Qadri

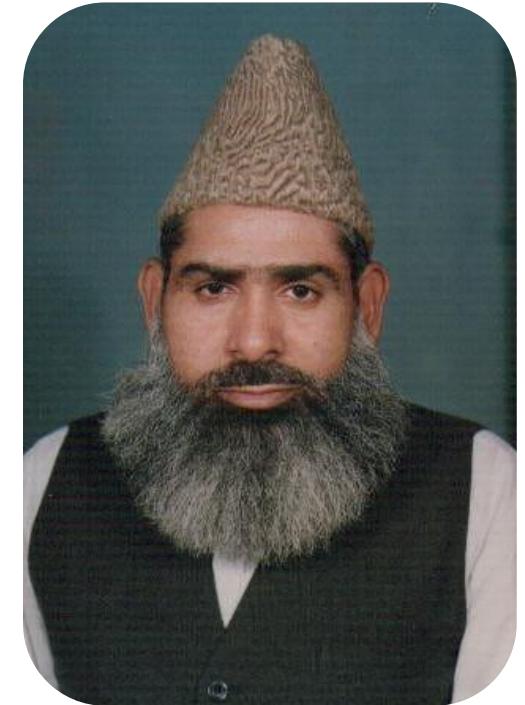


## Syed Mazhar Saeed Kazmi

### ***Mohatamim (Principal)***

Syed Mazhar Saeed Kazmi is the principal of the Jamia.

From an early age his religious and spiritual mentor was his illustrious father *Ghazali-e-Zaman* Allama Syed Ahmad Saeed Kazmi and thus he grew up with a devotional instillation of the core values of reverence for *deen*. When his father passed away in 1986, he was not only ordained for the continuation of the spiritual legacy of the family but also took over the responsibility of serving as the principal of the Jamia.





He holds a Master of Art from the University of the Punjab and has a long and distinguished career as an academic. He taught initially at Islamia University Bahawalpur and later at Bahauddin Zakariya University Multan, where he was an acclaimed Professor of English Literature. The blend of traditional Islamic and modern humanistic sciences has enabled him to exercise his vision in the development of the Jamia. He developed the new campus of Jamia which has been operational since 1994. To address a long unmet need, the old campus was converted to a Girls' Islamic School. His current ambition is to develop the Jamia to attain academic excellence. For several years construction work has been in progress on an enormous project of establishing an Islamic University, Anwaru-ul-Uloom International in Multan.

His life has been one devoted to extensive missionary zeal requiring travelling extensively throughout the country. His efforts for dissemination of spiritual values have led to having an enormous following in the general public and even a stronger spiritual influence with hundreds of thousands of people having takne *bay'et* on his hand.



He promoted and published the writings of his late father; in particular the modern Urdu translation of the Holy Quran “Al-Bayan” and the magisterial exegesis ‘At-Tibyan’. He is now working on a contemporary English translation of the Holy Quran.

He is the chief patron of “Al-Saeed”, an organisation started by his late father. While initially providing a platform for upholding and propagating the teachings of the Gnostics it has expanded its operation to provide material and financial sustenance to the deprived and disadvantaged strata of the society.

His portfolio for administrative affairs is equally impressive. He served as the President of Tanzeem ul Madaaris from 1986 to 2000. Owing to his academic vision, he proposed extensive reforms to the examination system and general administration with far reaching consequences, transforming the academic arena of the Islamic schools accredited with the Tanzeem.



The vacuum for leadership left after the death of Ghazali-e-Zaman Allama Ahmad Saeed Kazmi was immense. The absence of undisputed leadership and infighting driven by personal, factional and regional interests within Ahle t threatened the entire institution of traditional Sunni Islam in the country. At this critical juncture Hazrat Mazhar Saeed Kazmi was asked by scholars and leaders of Jamat-e-Ahle t Pakistan to accept the position as its president. He has shouldered this responsibility with unanimous support for more than thirty years. His statesmanship, communication skills, conciliatory approach and peace-making abilities have promoted unity among the various Ahle Sunnah factions and he has been able to bring them together on the platform of Jamat-e-Ahle Sunnah.

He has provided leadership, guidance and stewardship during several national crises. He has led with courage, dignity and level headedness on issues like terrorism, extremism, *Tahaffuz-e-Khatm-e-Nabuwwat* and *Namoos-e-Risaalat*. He has unequivocally condemned extremism and terrorism deployed in the name of Islam. He has also stood firm and clear on the issues of *Khatm-e-Nabuwwat* and *Namoos-e-Risaalat*. His contributions towards promotion of the true teachings of Islam and for improvement of sectarian harmony are an illustrious chapter in the history of Pakistan.



In recognition of his extensive services to the promotion of Islamic teachings, he was appointed member of the Council of Islamic Ideology. He worked with dedication and integrity and actively participated in discussions and opinions on the various legal and constitutional matters presented before the Council. He always presented his point of view unadulterated by fear or favour. When the Government of the day tried to impose its self-satisfying *Huqooq-e-Niswaan* Bill he took a principled stand against this. When he saw that his arguments based in Islamic tradition and jurisprudence were dismissed on political grounds, he resigned from the Council in protest, leaving Government's enticements of perks and privileges unheeded.

Despite advancing age and several illnesses, he continues a very busy and active schedule of missionary journeys, speeches and lectures, organisational meetings and continues to provide spiritual guidance to countless people.



## Syed Arshad Saeed Kazmi

### ***Sheikh-ul Hadith (Head Department of Hadith)***

He is a nationally acclaimed scholar of Hadith and Islamic sciences. He completed *Dars-e-Nizami* from the highly reputable institution, Jamia Islamia Arabia Anwar ul Uloom, Multan and was awarded *Shahada al-Aalamia* in Arabic and Islamic Studies by Tanzeem ul Madaris Ahl e Sunnah, Pakistan in 1987. He studied Arabic literature at Jamia Saddam (now Baghdad University) in the early 1990s. He spent some time specifically learning *Ilm-e-Meeras* (inheritance laws) from Mufti Abdul Wahid who was the successor to Mufti Siraj Ahmad. A contemporary of A'ala Hazrat Maulana Ahmad Raza Khan, Mufti Siraj Ahmad was a towering scholar who was given the title of *Siraj-ul-fuqaha* by A'ala Hazrat in recognition of his deep understanding of the discipline of Islamic jurisprudence.





He started teaching various Islamic disciplines at the Jamia and was soon appointed the Head of the Department of Hadith, a position he has held since. Alongside his academic activities, he has various administrative responsibilities: notably, he is the *Nazim-e-Aala* of the Jamia and Senior Vice President of Tanzeem ul Madaris Ahl-e-h, Pakistan.

He is serving as a member of the committee constituted under Ministry of Federal Education, to develop a consensus of translation and commentary of the Holy Qur'an for teaching in the schools under Compulsory Teaching of the Holy Qur'an Act 2017.

He has researched extensively on a number of areas and has authored numerous books. He is currently working on the completion of a magisterial exegesis of the Holy Qur'an that his late father started.



## **Abdul Hakim Chishti**

### **Sheikh-ul-Tafsir**

### **Fazil Dars-e-Nizami, Al-Shahadat-ul-Alamia**

A *hafiz* of the Holy Qur'an, he is the pride of the Jamia.

He finished formal education under *Gahazli-e-Zaman* Allama Kazmi in 1960 and has been serving the institution ever since. He is regarded as one of the most acclaimed scholars of traditional Islamic Sciences in the country and has mentored thousands of pupils. He has a mastery on several languages including Arabic and Persian. He is one of the best known grammarian of Arabic language and has unrivalled credentials on the understanding and teaching of logic, *usul-e-hadith*, and *Ilm-ul-Kalam*. He is considered an authority on classical Arabic literature. He is currently writing a commentary on *Shamail-e—Tirmidhi*.



## Ghulam Mustafa Rizvi

**Mufti (Head Department of *Fiqh*)**

**Fazil Dars-e-Nizami, Al-Shahadat-ul-Alamia. MA (Arabic), MA (Islamic Studies)**

### **Specialism in Fiqh and Islamic law**

One of the most acclaimed Islamic jurists of the Sub-continent, he has served the Jamia since 1961. He graduated in Islamic Law and *Fiqh* from Jamia Islamia Bahawalpur and holds a Master of Art in Islamic studies, and Arabic from Bahauddin Zakariya University Multan. He has issued countless *fatawa* as the Head of the Department of Fiqh.

He has held a number of important portfolios during his illustrious career including District Chairman Zakat & Ushr Council, Advisor Federal Sharia Court and Member *Ruet-e-Hilal* Committee.

He served as a member of the Council of Islamic Ideology for six years. He is the author of numerous books and has delivered countless lectures which have been broadcast on Radio Pakistan, Multan.



# Academics

Courses

Podcasts

Essays

Journals





# Journals

## **Wahyul Qalam (Revelation of The Pen).**

It is a multi-disciplinary peer-reviewed research journal with a wide scope of publishing articles on all aspects of Islam. From examining the intricacies of linguistics for decoding the exoteric to demystifying the esoteric in the Scripture, the Journal has a broad remit. It aims to explore the realms of Islamic history, geography, politics, economics, anthropology, sociology, law and international relations. Special sections are devoted to developmental and ethical issues arising from scientific research and upcoming ideas that are shaping the Islamic world.

With bi-annual publication the first issue of the Journal will be launched in April 2022. Initially, it will be launched in English and is intended for simultaneous publication in Urdu and Arabic in 2023.



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## **Al 'Araf**

While Wahyul Qalam has a focus on academia, Al 'Araf is oriented towards providing a platform for publishing proceedings of conferences, workshops and similar events in the Jamia. Additionally, with a wider ambit, it will publish articles of relevance from current affairs affecting the Islamic world to discourses on achieving purity of self through age-old traditions of Sufism. It will be published every two months in English and Urdu and the first issue will be launched in January 2022.



# Campuses

العلم وراثة كريمة

Knowledge is a noble legacy

In quest of renaissance of Islamic scholarly traditions and  
spiritual cleansing by pursuing the path of the Gnostics



**Old Campus**



**New Campus**



**City Campus**



**Ayesha Campus**



الْعِلْمُ وِرَاثَةٌ كَرِيمَةٌ

Knowledge is a noble legacy

In quest of renaissance of Islamic scholarly traditions and  
spiritual cleansing by pursuing the path of the Gnostics



Old Campus



New Campus



City Campus



Ayesha Campus



# Old Campus

While the Jamia has been the foremost institution for Islamic erudition, with the passage of time the number of students increased and facilities of the Jamia became insufficient. In 1984 Allama Kazmi bought a piece of land near Chowk Kumharanwala, Multan and on 14 February 1985, just over a year before his death, laid the foundation of a new complex of the Jamia. The construction started in 1989 and the Jamia relocated to the new facility in 1994.





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# New Campus

Given the current and upcoming modern challenges it is essential to ground students in traditional Islamic disciplines who at the same time are equipped to deal with cultural currents and critical ideas permeating modern society. The existing facilities proved inadequate to address the demand posed by these challenges. While the Jamia has a long history of maintaining educational excellence, at present serious efforts are in progress to imbue this heritage with a pluralistic approach of filling in the gaps created by recent advances in various scientific disciplines. The current project is to reinforce Jamia's traditional values in Islamic sciences and to attempt to personify the sayings of the blessed Prophet ﷺ for reclaiming knowledge, which after all – is mandated as the 'legacy' of Muslims. Amongst various factors causing the moral and intellectual decline in the Muslim *ummah*, arguably the most prominent is the development of a callous sense of apathy towards the loss of



dominion over knowledge. The loss of the sense of belonging to knowledge is beginning to be owned up by Muslims and the Jamia's initiative of revival of Islamic sciences in addressing the pressing needs of modern times at this hour reverberates well in rebuilding the crumbling monuments of our past glory. The fulfilment of this goal demands providing the students with the tools of reasoning, thought and reflection. This is needed more than ever now as the divergence between the traditional Islamic theology and modern sciences has caused a wide chasm that needs to be closed with a great deal of urgency. The teaching and training programs in the Jamia will be a solid attempt to blend the Islamic erudition with modern sciences to cultivate a team of scholars equipped to rise to the present and upcoming challenges.

To fulfil these ambitions a 15-acre piece of land was purchased on Bodhla Road, Multan with the aim of erecting a modern all-inclusive Complex. Construction work started on this mega project in 2015. When complete the Complex will host the following facilities:



- **Grand Mosque:** construction of a majestic mosque is already in progress. It has a unique with side rooms for holding recitation sessions, facility for *aitikaf* and will be fully accessible by the physically disabled. Separate entrance, toilets and area for ablution for ladies are provided.
- **Administration Block:** a well-planned and spacious building consisting of a vast Reception area, well-laid out area for Principal's office, office of the public relations officer, Accounts and Finance Office, , Examination Department and Meeting Rooms.
- Academic Block: initially, the Academic Block will host departments for Hadith, *Fiqh* (jurisprudence), Economics, Linguistics and Computer Sciences. Further disciplines will be introduced in due course. 40 lecture halls are being built at the moment with plans for extension.
- **Auditorium:** state-of-the-art auditorium for an estimated audience of 1,000 for holding seminars, meetings and conferences.
- **Student Hostels:** residences equipped with modern facilities including internet connections.
- **Residential Block:** staff residences.



- **Sports Complex:** facilities for gymnasium, swimming pool and indoor arenas for multiple physical activities.
- **Medical Facility:** initially construction is for a medical room equipped to provide first aid. This will be extended to a full hospital hosting various departments.
- **Cafeteria:** conforming to health and safety standards, the facility will serve students, staff and visitors.
- **Dining Hall:** it is envisaged that once the Jamia is fully operational the number of students and staff will exceed 2,000. The dining hall will have the capacity to cater for 1,000 people simultaneously.
- **Car Park:** dedicated parking spaces for staff, students and visitors.

The completion of the New Campus will help achieve accreditation from Higher Education Commission (HEC) of Pakistan to acquire the status of a University.



Work is also in progress for:

- Launching an academic peer-reviewed research journal with international recognition
- Establishing platforms for dissemination of Islamic knowledge – including print and electronic media
- Routes of achieving academic excellence (engagement with academics sharing our core values across the globe)
- Creating a network of academic scholars and professionals to collaborate together and promote Islamic and spiritual values

Acquisition of the status of university will inevitably lead to the creation of research facilities which will complement the core goals. This will include the creation of a digital library and specialised departments. In the fullness of time, research projects will be launched leading to the award of M Phil and PhD.



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# City Campus

New Campus with its educational projects is a stupendous project with a view to seeking renaissance of the lost Islamic glory. It will be complemented in achieving this ambition by offering short and long courses on various disciplines in Islamic and Western sciences. A spacious and elegant modern building, City Campus, has been built for this purpose some five miles away. While the construction work at New Campus is in full swing, the City Campus is envisaged to be operational in the next few months.





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# Ayesha Campus

With the move of Jamia to the Campus in New Multan in 1994, a new purpose-built building was erected at the old site to establish a teaching and training facility for girls. Ayesha Campus has served the unmet need of providing Islamic education to girls.

Courses are offered from memorization to deep understanding and interpretation of the Qur'an; *hadith* and *fiqh*. The curriculum leads to the award of *shahada tul aalamia* by Tanzeem-ul-Madaris.

While the focus is on the traditional Islamic education, contemporary subjects including mathematics, general science, geography, history, computer sciences and English are included from an early stage. Special training is provided in the art of recitation of the Holy Qur'an and *nasheed*. Students are coached to engage in debates and discourses, and are required to participate in various competitions held regularly.

A unique effort is made to instil the Islamic moral values in the students and to ensure an in-depth understanding of the ethical concepts of *deen*. In essence, they are prepared to deal with the current challenges at all levels ranging from domiciliary roles to holistic participation at societal level.



# Contact

Thank you for your interest in Jamia Anwar ul Uloom. If you would like to support us, please do so with the following information below, JazakAllah.

## **Banking Information:**

INTERNATIONAL UNIVERSITY ANWAR-UL-ALOOM

FAYSAL BANK

**Account Number:** 0121145000000775 PKR

**SWIFT Code:** FAYSPKKA

**IBAN:** PK95FAYS0121145000000775